1: Whiting E-5 (1936-1937) 1941
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pig. He managed to drive his spear into the side of a wild boar but the animal charged at him. Nowel sidestepped the beast but the handle of the spear struck him and gave him an ugly bruise on the forehead. The day after this experience he stopped at my house. Yat, Wof, and War happened to be present and asked Nowel how he had come by the bruise. When he told them, they blamed him instead of sympathizing. They said that it was a wonder that he had not been killed and asked him if he thought that he was already a man that he should have attempted such a thing.

Adolescent boys are not expected to make the tools necessary for their economic pursuits. Although each has an adz which he uses as a tool of all work, it is made for him by his father or *paternal uncle*. The lime gourd and stick, which a boy uses for preparing betel for chewing, are also made and given to him by his father or by his *paternal uncle*, the net bag, which he uses as a carryall, by his mother or his sister. Indeed the following case shows that they are prevented from manufacturing tools. Mes and Mar decided to make a canoe together. They cut down the tree and began hollowing it out under the direction of Nambomai, a river native who was working for me. When War heard what these two boys were doing, he forbade them from continuing the work. He said that they were not old enough. As soon as War was out of hearing, Mar and Mes protested that it was none of War's business and that they were not going to obey him. They worked on the canoe one more day and then gave it up. The canoe was never finished. Adolescent girls, on the other hand, are expected to produce tools. They make net bags both for themselves and for their brothers. They carry out the entire process, stripping the bark from the proper tree, preparing it, rolling it into thread on their thighs, and netting it; women's bags are voluminous, men's smaller. Adolescent girls also make bark-fiber fishing nets.

These economic activities are all in some way associated with the satisfaction of hunger. It would be inaccurate, however, to assume that these customs are maintained by this drive alone, for sex also plays a part in impelling Kwoma

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461 adolescents to perform their economic tasks. One of the cri-
• 581 teria by which a girl chooses a man for a lover or a husband
883 is his ability as a worker. Other things equal, the more indus-
trious a boy is, the more he is sought after by the girls. Lazy
lads are shunned. Mar, who was considered to be very lazy
and a poor worker, was not at all popular with the girls.

883 Industriousness on the part of the girl is an even more im-
461 portant criterion of attractiveness than for a boy. The big,
581 strapping women, who could carry large loads of produce or
832 firewood up the mountainside, and who could labor tirelessly,
were the females that caused Kwoma men to smack their lips
and make lewd comments. Marok's sister, U'ka, a powerfully
built woman, was considered the most attractive girl in the
hamlet. Her strength and industriousness were always men-
tioned as attributes of her desirability. Indeed, after her hus-
band left to work on a plantation, Marok had some difficulty
in preventing her suitors from ignoring her marriage and
taking her to live with them. She needed pressure from rela-
tives to keep her in line. Yawa, on the other hand, exemplifies
[584] what happens to a lazy girl. Before she went to live with
Mar as his betrothed,* she was affianced to another young
man. The engagement had been arranged by her parents,
but the boy and his family would not accept her because she
was so lazy. They treated her with such contempt that she
returned home. With Mar she fared little better. He once
complained to me: "Yawa is no good. She is terribly lazy.
When she is getting firewood, she just brings tiny twigs.
When she gets sago flour, she cuts down the smallest palms.
If she attempted a big one it would take her from dawn until
after dark. I have never had intercourse with her and I never
will, even if she stays here the rest of her life. If I did and
she had a baby, I would have to pay the bride-price. She is
not worth any."

461 Laziness is directly punished by social disapproval, indus-
626 triousness rewarded by social esteem and prestige. The cases
of Mar and Yawa also exemplify the application of these
sanctions. After Mar had delayed hanging stringers in his

[583] * Girls live for a few months with their parents-in-law before marriage.

000 gone, so I went to bed without lighting the lamp.

123 April 20, 1937. Mar came up with Kis from his house this morning (he had been up before and gone back), and the two of them said they wanted some of the strong medicine I gave Mar when he had poison. Mar said he had a pain in his stomach. I was busy for the moment. Later I got 2 empirin tablets--Kis took one but Mar said he didn't want his. Mar told me afterwards that Kis was beginning to think that the sore on his leg was due to poison.

[754]

241 Mwiye has gone to her mother's. She left when the group went to Koriasi. Her mother sent word that she needed help gathering the brush from her husband's garden.

584 I asked Mar this afternoon about Aya. He said that Way had forbidden the arrangements--that he was afraid War would make poison. War did not like the idea of the match. The affair had come up before (I reported it several months ago). Mar had asked Mas about it, and he had said "no got". He (Mas) had told his father about it, and this had been the time when they had shouted back and forth. I asked him why War had prevented him, and he said he did not know. 'Nevermind Aya; I'll catch another wife somewhere.' There is one at Koriasi whom he 'marked' a couple of months ago and spoke to her father about. He was sort of resigned and whining about the affair--shook his head and sighed.

● 581 Then Mar complained about Yawa--she was lazy, didn't have strong bones. Firewood "lik lik in bruk im". If she goes to break sago, she buts a little tree. A big one would take her until after dark. I asked him if he had had intercourse with her yet. He said no. If she was a good wife, it would be all right. He would have long ago had she been the same as Aya, but since she was no good, he wouldn't; and then he wouldn't have to pay for her. He said he might never have intercourse with her until she died. She had

581 been married to a man from Tuk. She had been lazy, and he had nanced (beaten) her, and she had left him. Her father had died, and Afok was looking out for her. She stopped there for a while and then said she wanted to marry Mar and promised Afok that she would not be lazy, so he had brought her to Mar. She had been with him a long time (3 years).

123 524 Kum was playing this afternoon with May and began tapping him on the leg. I told him to hit hard. He did. May slapped him back with a newspaper, then challenged him to hit him again. I told him to (also), but he raised his hand and only brought it half way down, not striking him. He repeated this a couple of times and then began to kick him. May paid no attention, and the play stopped.

124 819 I tried to get the real ages of Kwiyokai, Awa, Gwiyap, Mar, etc. They did not know except that Awa was older than Kwiyokay; Gwiyap was older than May. May says he was the same age as Kum is now at the time of the police raid which would make him 12 or 13, and Gwiyap 14 or 15. Mar says he was the same as May when Awa was born, but I doubt it. This would make him 22; I think he is nearer 18.

Revision

Gwiyap just went down and asked Yawa. She said that Kaiuakai was older than he, that she was the same age as May who is also older than Gwiyap. This is surprising, for Gwiyap is not only larger but has a few sprouts of hair, whereas May has none. I asked them the reason for this, and they explained it was because May was afraid of scraping himself with nettles. I wonder if "Grilly" (Wof) has anything to do with it. Awa is the same age as Gwiyap, but is larger than he.

The situation at the time of the raid was this: May was 5, Gwiyap and Kamakan were 4--Mar and Pit were six. Therefore, their ages now are: Mey 14, Gwiyap 12, Mar 17, Mes is the same age as Mar.